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# THE CHRISTIAN PILOT,

AND

# GOSPEL MORALIST.

EDITED BY GEORGE HARRIS.

MARCH, 1850.

## CONTENTS.

The Good Time Coming; What may be done? No. I. ..... 97
Devotion; Rev. W. Mountford ..... 102
"She hath done what she could" ..... 103
The Parables of Christ, Lecture VI., The Stray Sheep ..... 104
"Not to Doubtful Disputations," a sketch by Mrs. Catharine M. A. Couper ..... 109
The Means by which Religious Zeal may be Quickened, No. III... 115
Principles of Scriptural Interpretation ..... 119
Church of Englandism, No. III., Its Liturgy ..... 121
Work-a-Day Hymns, No. VI., by Joseph Dare ..... 126

REVIEW:

Higginson on the Voice of God in the Pestilence ..... 127
Dr. Cromwell on the Cholera, a merciful Correction, not a Judgment ..... 127
Kell on Christian Gratitude for Removal of Cholera ..... 127
J. C. Woods, The Lesson of the Cholera ..... 127
Shannon on the Law written in the Heart ..... 133

REGISTER; RELIGIOUS AND PHILANTHROPIC:

Proposal for building a Unitarian Meeting House; Girvan, Ayrshire ..... 135
Jersey Unitarian Congregation ..... 138
Sheffield Unitarian Chapel, Sunday School Teacher's Meeting 139
Sheffield Congregational Mutual Improvement Society..... 140
Newcastle Christian Fellowship ..... 141
Settlements and Removals of Ministers ..... 143
Obituary—Mrs. Greenhow, of Newcastle ..... 144

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# THE CHRISTIAN PILOT,

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## GOSPEL MORALIST.

No. 14. MARCH, 1850. VOL. II.


### THE GOOD TIME COMING; WHAT MAY BE DONE?

No. I.

IT is a good sign of this nineteenth century of ours that questions such as this begin to occupy the minds of men. It is a sign that along with the progress which we are making in *material* civilization, public morals are improving too, that such questions engross so large a share of national thought, and that the discussion of them occupies so much of national literature. True, a great deal of the interest which is expressed is merely sentimental, and a great deal more is sham; true, there is much cry and very, very little wool. Still that such things do occupy men's minds at all, and are the current topics of the day, shows that some real progress is being made, and that Christianity and Civilization have not been working on our hearts and lives in vain.

*What may be done?* It is indeed a deep and serious question, and meets us everywhere. It meets us in our daily life, in the common intercourse with the world. At every step along our public streets, those three gaunt spectres, poverty, misery and sin, cross our path and force it on us. It lies before us written in each line of public journals, as they chronicle the woes and crimes which vex our land; written too so large and plain that though we read them but for worldly profit or for passing pleasure, and try to heed it not, those words of fearful meaning press upon us still. But though it is a question which none can quite avoid, try how they will, yet those alone can feel its real force, who meet it in an earnest spirit, who have become familiar with the evils, by intercourse with those who suffer them, who have been themselves among the abodes of poverty and the haunts of sin.

Before we can answer this question, what can be done? we must seek to place before our eyes clearly the evils which must be removed, in order permanently to elevate the people. Now these evils are not only or chiefly *physical* evils. Verily, physical evils are great enough! It is sad to go in what men call "good times," times when work is tolerably plentiful, and the necessaries of life are not dear, among the dwellings of the poor, and even within the limits of ones own experience, small as it must be, to find those who would work if they could, but are unable to or cannot get employment, and oftener still, those, who, if with all their efforts, with toil which exhausts the animal powers and deadens the soul, they can procure the common *necessaries* of life, cannot earn that which will let them live in common physical comfort. It is sad to find even in the best times how much squalor and wretchedness exist that we can see, knowing too how much there is which never meets the eye: it is a sorrowful sight to see then the worn faces and emaciated stunted forms which hard fare or harder toil has caused. But what must be the state in times when work is scarce and bread is dear; what must be the terrible struggle when thousands are striving for what but few can get, and the starving multitude in vain send up to Heaven a desperate cry for food?

The reality of this picture we may know but too surely, if we go even but little among the crowded courts and alleys of any large town; but these things are as nothing if compared with the *moral* evils which such places will reveal. In most towns there are some streets noted above others as the hot beds and haunts of vice and profligacy; such is Deansgate in Manchester. If we pass along such a street late on a Saturday night, we cannot but shudder indeed at the poverty, the disease, the filth which lie around, but all that is as nothing to the horrible depravity which is revealed in every look and word and gesture of those we meet. The open licentiousness and debauchery, the foul and fearful words even from the lips of women, the terrible activity of every evil and debasing passion of our nature, make the heart turn sick, and it needs all our faith, to feel that in every one of these beings whom sin has made so very

foul and loathsome, there is a soul more lasting than the bright stars which all the while are shining down upon the scene from the quiet Heaven.

Surely then, if these two kinds of evil, physical and moral are distinct from one another, the *moral* is the more important, and demands all our energies, that it may be rooted out. But they are *not* distinct; each to some extent acts upon the other, but the *moral* evil exerts the larger influence of the two.

Now men have not seen, have not comprehended this: they have perceived that external reform does produce *some* change in the spiritual life: *this* was the most evident; therefore have they supposed it to be the most powerful. But it is not so: nature's laws are always uniform, the unseen, unnoticed influence is the strongest. A mighty torrent may sweep away trees and houses, and overthrow all the smaller obstacles which impede its course, but it is the gentle trickling of drops of water which can wear away the foundations of a lofty mountain summit, till at last it falls headlong down. But this cause is hardly recognised, from its seeming insignificance, and thus the secret influence of moral evil in producing physical evil has appeared trifling compared with the agency of *outward* in causing *inward* ill. Men have tried to build on this foundation: it is but sand, and all their structures, beautiful as they may have seemed, strong and firm as they may have appeared, have sunk and done but little good. There have been numerous schemes for elevating the Labouring Classes; each has been thought by many to be the one which should permanently effect this, but every one has begun at the wrong end, has begun with outward reform and tried to work inward, and has failed. Some have regarded Universal Suffrage and the Charter as the things which were to raise the Masses, and have shown what could be done if they were the Law of the land. All very true possibly, but it is beginning at the wrong end. Socialism too, was to bring the Millennium: Sanitary Reform was a panacea for all the evils of dirty Christendom: so was Communism. All these plans *have had* and *have* their supporters: very plausible theories they bring forward, but there is in all the grand mistake

that they begin at the wrong end. Every one of these things contains truth; the essential idea of each is absolutely true, but only so when brought about by the method of nature, when it is the external development of internal workings and causes, and not when it is merely *plastered* as it were on to Society to make it look better outside, as men might plaster a house till you should think it stone, but as soon as a little battering came it would crumble off and the naked part would only look more dirty and unseemly.

And something of this is the case in all the philanthropic plans for raising the condition of the people: they go on the principle that something is to be done *to* them and *for* them; we are to "do good to the poor," and very excellent plans are suggested for "doing good to the poor." It is a wrong principle. People must do good to *themselves;* it must be their own exertion, or it will be utterly valueless. "Men don't care for what they don't pay for:" it is a true proverb though dressed up in the ideas of a money-getting age; translate it into Christian words and you have a deep spiritual truth, that whatever man is to do, physical, mental or moral, must be his own work, wrought out by his own hands, or mind, or soul, into whatever is to be true and beautiful and lasting in his life. All societies for doing good answer their object as far as they show men how to do good for themselves, and miss their aim and have an evil tendency in just as much as they propose to do it for them. Men have energies and powers enough, they only want calling forth; if you exert *your* power to do their work for them, you repress any tendency to exertion in them. It is that which *we* are and do which alone is truly valuable to us, we prize most what we have earned with the sweat of our own brow and the toil of our own hands; and thus in education, that alone is worth ought, which is called forth in our minds, and by them worked out for ourselves; and so in morals too, men must work out their own salvation, and all the Peters and Pauls and Christs, who ever lived holy lives will not save us, if we do not save ourselves through the blessing of God aiding our personal efforts to become wise unto eternal life.

And can we then do nothing for each other, in no way help each other on, or bear each others' burdens? Assuredly we can, but not by doing for one another the thing which God meant each to do for himself; not by taking a man's work out of his hands and working at it for him, but by helping him to do faithfully himself whatever he has to do.

Surely there is nothing selfish in this view; far from it. That heart-sympathy which shall inspire others with holy zeal, and call forth the noble powers of the soul, is a harder thing to give than the time and pains which oftentimes seem to go for much in "doing good." It is a harder service, but so is it a more blessed one; it too, is a secret silent influence, but so is it the deeper and more lasting.

We have seen that in trying to answer the question, What can be done permanently to elevate the condition of the Labouring Classes, two great principles must be kept in view; first, that all outward change is comparatively useless, nay is generally hurtful, except so far as it proceeds from inward change and is its natural consequence; and second, that anything which can be done, to be of any real avail, must be done by the class to be elevated; all that others can do being to help them, or to show them how, or to endeavour to call forth in them that better spirit which shall urge them on to work with higher objects than mere worldly gain.

Keeping these two principles in mind then, and trying the various reforms thereby, we find most of them barren and useless. Some truly there are which are not so. Foremost among these are Education and Total Abstinence from all intoxicating things. Education, if regarded in its true and highest sense, as the development of the various faculties of the mind and soul, and the calling them forth into action, must be a great agent in elevating the people; and the Temperance reform has its wonderful effect, because it gives each man something to do in himself, and is in its essential idea an *overcoming of self*, an exertion of the powers of the soul.

But yet these two, of all attempted reforms perhaps the soundest in theory and the most successful in practice, are not *all*; are little by themselves: the real means for

the permanent elevation of the working and of every other class, is the spread of Religion in its purity, and light, and love.

Among the mass of the people, Religion in many localities is dead. Go into the back streets and courts, among the poor and suffering, where it is most needed, and you find it not. It is much the same with them now, as it was with the Jews two thousand years ago; they are sunk in bondage, miserable slaves to sin and selfishness, worse tyrants than ever were the hated Romans; and they are ever looking out for a *Temporal* Messiah, a reformer of the outward things, who shall give them power once more, and thus shall make them strong again and free.

And now, as then, will disappointment come to such a hope, and he alone will be the Saviour who shall leave laws and institutions to take care of themselves, and shall speak straight to the hearts of men with his "Love ye one another;" holy inspiration of goodness and love. The poor, the suffering, the sinful, in the days of old, heard such words with holy joy or still holier sorrow, as they sank into the heart, and made the rough places in life smooth and the crooked paths straight. And the *circumstances* of life became indeed trivial matters then, for they had the kingdom of heaven within them, and poverty, and suffering, and death lost all their terrors in the sunlight of Religion.

And if we wish to raise the humble now, to help the needy, and to do our share to lighten the weary burden of sin which grinds our poorer brethren to the dust, it must be by earnest efforts to bring Religion to their souls, to make them feel the awfulness of life, and the *excellence* of goodness: do this and it shall change too the outward aspect of the world, and as the inner life becomes more true and good, in just proportion shall the outer life become more beautiful and happy.

B. H.

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## DEVOTION.

An undevout soul is like a tree in rich earth, but with perished roots. Such a tree may have the sun to warm it, and the dews to moisten its bark, and the breezes to blow through its branches,

and so it may maintain a show of life, but only a show. And the soul of a man may receive into itself, through his eyes, all the objects of the world, and through his ears, the knowledge of all that has ever happened, and his mind become, at the best, not much better than a dictionary of words, and a growing catalogue of things. Because, for knowledge to become wisdom, and for the soul to grow, the soul must be rooted in God; and it is through prayer that there comes to us that, which is the strength of our strength, and the virtue of our virtue, the Holy Spirit.—*Rev. William Mountford.*

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## "SHE HATH DONE WHAT SHE COULD."

Mark xiv. 8.

O Saviour of mankind!
The intuition of thy noble mind,
With introspective glance led thee to find
The hidden springs
Whence gratitude's deep feelings flow,
Whence comes the warm, the generous glow
Prompting kind deeds, and whence to woe
Her soothing power soft pity brings;
Whence aspirations come
After the highest, purest, wisest, best;
Wherefore the human soul can find no rest
'Neath Heaven, her home.

We call God's earth a vale
Of grief and pain, where mourners ever wail;
But do we all we can,
Like that meek Woman, whom thy praise
Ennobles more than loftiest poet's lays,
To smooth the path where treads our brother man?

We call us by thy name,
Thy name, O Christ, in our rash thoughtlessness;
Forgetting all this sacred pledge must claim,
Forgetting the vast duties we profess—
That by this appellation we confess
Allegiance unto thee.
Alas! we do not see
The great responsibility we take;
Nor do we, for thy sake,
Bear our appointed cross, and follow thee.

Jane Ashby.

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## THE PARABLES OF CHRIST.

### LECTURE VI.

### *The Grain of Wheat*, MARK IV. 26-29; *The Stray Sheep*, MATT. XVIII. 12-14.

*(Concluded from page 71.)*

OUR Lord's parables, though numerous, are ever-varied. They present themselves before us on almost every occasion; but at the same time, richly diversified, and highly pleasing and instructive. We cannot follow him in these beautiful lessons of virtue and piety, without having our faith strengthened, and our love increased; and, I may surely add, our hearts amended, and our minds improved. This I think, is particularly the case, with respect to the parable to which I would next direct the attention of the reader. It is that of *The Stray Sheep*, (Matt. xviii. 12-14). But let me first remind you of the circumstances out of which it arose. They enhance its value, and throw around it a still richer and sweeter benignity.

In the chapter in which it occurs, and which I have just mentioned, we are informed, that the disciples of Jesus came to him, in the house at Capernaum, to which he had retired, and asked him, "Who is the greatest in the kingdom of heaven?" (Matt. xviii. 1). He came not with pomp, and splendour, and power; but as a meek and lowly Saviour. He had no purposes of ambition to gratify; and he wished his disciples to have none; they could have none, if they were indeed and in truth his disciples; and he answered them in this admirable manner; "He called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven," (2-4.)

Our Saviour here says, his disciples must be *converted*. That is, their views and dispositions were to be changed, from ambition to humility, the humility of little children; or they could not enter into the kingdom of heaven. What a lesson does our Lord here teach us of lowliness of mind! Without this humble spirit, heavenly

felicity cannot be obtained. Let us think of this; and let us ever remember, that "the ornament of a meek and a quiet spirit is of great price in the sight of God."

Our Lord calls those who are influenced by this spirit, *his little ones;* "These little ones that believe in me," (6.) He has, at this point, ceased to speak of "little children," as such in reality; and alludes to his followers in this character, that possess this spirit; as "the little ones that *believe* in him;" *little ones*, because meek and lowly as little children. And he impresses upon those around him, the great danger of offending one of these little ones. That is, of occasioning offence to one such, by putting a stumbling-block in his way, and by that means causing him to err. "It were better for a man that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea, than that he should offend one of these little ones," (6). "Woe unto that man by whom the offence cometh." (7). Therefore, says Jesus; "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father who is in heaven," (10). This has reference to a striking custom, as well as a generally-prevailing notion; and shows how dear these lowly and humble-minded persons are to their heavenly Father. "Their angels," says *Livermore*, "are high in the Divine favour. It was customary in eastern countries for kings to live secluded from common notice. To behold their face, therefore, or to enjoy their presence and society, was a mark of the highest favour. In representing his lowly followers as under the care of guardian angels, as a reason why they should be held in honour, he refers to a prevalent opinion among the Jews and other nations, and by this lively figure, depicts the tender, minute care of God over his creatures. Jesus always used popular language and imagery as the most forcible instrument of conveying his truth." Their guardian angels had always ready access to their Father who is in heaven.

In reference to this passage, "Their angels do always behold the face of my Father who is in heaven," Dr. Adam Clarke says, "our Lord here not only alludes to, but, in my opinion, establishes the notion received by

almost all nations, namely, That every person has a *guardian angel*, and that these have always access to God, to receive orders relative to the management of their charge." And the Doctor refers to Ps. xxxiv. 7; and Heb. i. 14. "The angel of the Lord encampeth round about them that fear him, and delivereth them." "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

The expression, *always behold the face*, he adds, "is an allusion to the privilege granted by eastern monarchs to their chief favourites; a privilege which others were never permitted to enjoy. The seven princes of Media and Persia, who were the *chief favourites* and *privy-counsellors* of *Ahasuerus*, are said to *see the king's face*, (Esther i. 14; see also 2 Kings, xxv. 19; and Jer. li. 25). Our Lord's words give us to understand, that humble-hearted, child-like disciples, are objects of his peculiar care, and constant attention." The Doctor should have said, "the *Father's* peculiar care," &c.; for this certainly is our Saviour's meaning, and our Saviour's expression, in a different form. "Their angels do always behold the face of my *Father* who is in heaven." Their guardian angels had always access to their heavenly Father, to minister for their good. At the same time, we must feel well assured, that such "humble-hearted, child-like disciples," are peculiarly dear to their Lord and Master, "the Son of the Father, in truth and love."

In Scripture language, every thing is said to be an *angel* which ministers from God. And whether we understand the passage in this sense, or in the strict literal sense of *guardian angels*, it is clear, that the gracious care of the heavenly Father is extended in a peculiar manner, to the humble and lowly disciples of Jesus Christ. And, therefore, they are not to be despised.

And also, because "the Son of man" came to save persons of this lowly, humble disposition of mind, (11). He came to save them especially, and all who would obey him. Though the most exalted of all God's creatures, "He came to save the lowest." For he says, that "the Son of man is come to save that which was lost." Those, who, like sheep, had wandered and strayed from

the true fold. He came not "to call the righteous, but sinners to repentance;" to cure the sick, not the well; to restore the endangered and the lost, not the strong and safe. Therefore, be of good cheer, ye who are heavy-laden with sin and sorrow, bewildered and wandering. For it was for persons of just your condition, that Jesus lived and died." *Livermore.*

And "as if," says the writer just quoted, "he would appeal to their personal experience and feelings," he addresses to them the parable of *The Stray Sheep;* which now claims our particular attention. It arose out of the circumstances which I have just detailed. "The Son of man is come to save that which was lost." He is anxious to impress them with this idea. And he immediately adds, "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish," (12-14).

Such were the circumstances which led to this parable of *The Stray Sheep;* and such is the parable itself, in the words of Jesus Christ.

"He would illustrate," says *Livermore,* "the compassion of God for the lost, and his joy at their recovery, by the feelings of the shepherd for his flock."

The parable is one that all may easily understand. It has great simplicity as well as great beauty.

Our Saviour supposes that a shepherd has a hundred sheep. One of them wanders from the rest, and he immediately misses it. Taking care of the rest of his flock, he goes out in search of the one that has gone astray. He manifests great anxiety to find it; for he would have it safe under his care, with all the others. After the most diligent search on the mountains, he meets with it, and brings it back to the fold from which it had strayed. He brings it back "rejoicing;" and "rejoicing more of that sheep, than of the ninety and nine which went not astray." It was natural that he

should do so, after he had evinced so much solicitude for its recovery. For a time, he would feel greater joy over it, than over all the rest. Who has not felt something of this kind, on finding some valuable, or some prizable article that had been lost, after searching for it a long time, with great diligence and anxiety? For the present, it would absorb all our feelings; especially if it had been particularly prized by us, or particularly engaged our affection, with the same degree of tender attachment, which a shepherd so naturally entertains towards his flock. It is a feeling quite natural to all, and all must have experienced it more or less, at one time or another. For it is very justly observed, that "'the nature of joy is to enlarge itself less upon ordinary occasions, than upon extraordinary and accidental ones.' A small, unexpected favour produces more joy, because more surprise, than a large blessing long possessed." *Livermore.* It was so with the shepherd.

And our Saviour adds, "*Even so*, it is not the will of your Father who is in heaven, that one of these little ones should perish." Then it must be His will that all should be saved; that all who are wandering from him, should be recovered; that all who have strayed from him, should return to him, and experience his kind care, his fatherly protection and love. "As if our Lord had said, A faithful shepherd is not more concerned for the smallest of his flock, than is your Father, that not the least of his rational offspring should be lost." *Livermore.*

Does then our heavenly Father will the final salvation and everlasting happiness of all his children? Who shall say, that he decreed that some should be saved, and some should be lost, eternally? One would think, that the natural feelings of the heart would spurn such a notion with indignation, as dishonourable to God, unjust in itself, and cruel in its purpose. Doubtless, he would extend his love to all, and would bless all with his love for ever.

But is this so, my brethren? Then what a serious responsibility rests upon all, to improve diligently the means of grace. For, as Dr. Adam Clarke very justly observes, "If any soul be finally lost, it is not because God's

*will* or *counsel* was against its salvation, or that a proper provision had not been made for it; but that, though light came into the world, it preferred darkness to light, because of its attachment to its evil deeds." The grace of God is proclaimed to all men; and Christ is able to save all to the uttermost, who come unto God by him. But if they will not come unto him that they may have life, what can await them but spiritual death? absence from the presence and favour of God, and of Christ, and of the just made perfect? outer darkness, weeping, and wailing, and gnashing of teeth? For "how can they escape, if they neglect so great salvation?"

But here another responsibility arises; and the parable enjoins it with peculiar earnestness, and great force. It is a responsibility resting upon all Christians, to compassionate the lost state of sinners, and to use their best endeavours to recover them from their wanderings, and lead them to the true fold. They should imitate the compassionate shepherd. In other words, they should imitate their heavenly Father; whose will it is, that not one of his little ones should perish. And they should imitate their Lord and Master, Jesus Christ; who came to save them that were lost. They can thus only be obedient children, and true disciples. Let them, therefore, endeavour to seek the salvation of all; but especially of those who have gone astray; remembering, "that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

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## "NOT TO DOUBTFUL DISPUTATIONS."

A SKETCH, BY CATHARINE M. A. COUPER, AUTHOR OF "LUCY'S HALF-CROWN," ETC.

It was on a hot, close afternoon in August, that a poor woman was busy washing in a low, dark, back room in a large town. The room was poorly furnished: in one corner was a curtainless bed with a ragged coverlid, and in another a chest of drawers that had once been a good one, now every handle was broken off, and a lost foot had been replaced by a bundle of paper. On the top were a small looking glass, a little mahogany box,

and a few books. A low bench beside the window, on which stood the washing tub, three chairs with broken backs, a deal table, and a cradle, completed the furniture of the room. The cooking utensils were one kettle without a lid, and a large iron pot, with a few broken cups and plates on a shelf above the fire. The woman was working hard, stopping occasionally to listen and to pass her hand across her eyes, which were filled with tears. "Mother," said a low voice from the bed. The washing was stopped, and the mother hastened to the bedside with a cheerful smile, summoned at the voice of her child.

The same low voice, which came from a girl about thirteen years of age, repeated "Mother, you have never done any wicked thing, have you?"

"God forbid, my child," was her reply, "why do you ask?"

"You were always so gentle to my poor father, and so patient with Tom and Bessy when they were ill so long, and always loved me and the baby so much, that I cannot think it," continued the girl, more as if talking to herself than her mother.

"Cannot think what, my dear?" she asked again, fearing lest the child's mind was wandering.

"I cannot think you are so bad," answered the girl.

The woman's pale face was flushed as she asked again, "So bad as what, Annie dear. I do not understand you."

"I cannot think you are a great sinner, at least, if you are, I should like to be a sinner too, for I do not know anybody that does so much good as you do."

The girl turned restlessly upon her pillow, and the poor woman was quite puzzled, and could not divest herself of the idea that the child was wandering. She smoothed her pillow and sat down beside her, hoping that she would soon explain herself.

After a pause, Annie resumed, "The clergyman, this morning, mother, said everybody was a great sinner unless they believed in the Atonement; and when I said you were always very good, and I was sure you were not a sinner, he asked me where you went to church. I told him when you could get out at all, which was not often, you went to Mr. W——'s chapel. Then he said,

'He's the Unitarian preacher, he denies the Lord Jesus, your mother does not believe in the Atonement if she attends upon him.' I said I do not know about the Atonement, sir, but I know that my mother and Mr. W——, too, often talk to me about Jesus, and how he loved little children, and how I shall see him in heaven when I am taken away from all my pain here."

The little girl paused, and her mother understanding now what her doubts had been, said gently, "You are tired now, dear, try to sleep, we all need prayer and strength from God to keep us from sin, but He will give us strength if we ask rightly."

Annie was exhausted with thinking and talking so much, and reassured by her mother's quiet manner and gentle words, she said, "I will tell you the rest another time," and closing her eyes, she soon fell asleep.

The poor woman turned to her work again, thinking as she laboured on, of the want of judgment of professed teachers in unsettling the mind of a child on subjects of doctrine, instead of bringing before it the quiet and consoling truths which abound in every page of the Gospels.

Mrs. Winter was brought up as a member of the Established Church, but when a girl she was in the service of a Unitarian family, and went, occasionally, to the evening lectures in the chapel they attended, and by that means became convinced of the errors of the opinions she had held. She was a woman of much thought, which in great measure made up for the deficiencies in her early education. She married from this family, and for some time she and her husband prospered in the world; but he got into bad company and neglected his work, and the chief support of the family, consisting of three children, devolved upon her. From that time her life was one of struggle and deprivation, her husband seldom came home sober, and, at last, in a drunken broil was so much injured that he was confined to his bed for two years before his death. Even this did not keep him sober, for she never left the house but he found means to send for gin, he pawned everything he could get, and after his death an account of nearly a pound was sent into her for spirits that he had drunk.

During his illness, two children, of nine and ten years of age, died of fever, and at his death she was left with a young child, not two years of age, and the girl we have mentioned, whose life was gradually wasting away from want of food and air. The Christian mother wept over her dying child, but she was comforted with a Christian's consolation, and knew that a better home was awaiting her when she should be beyond her loving care. Since the time when she changed her profession of faith, her mind had been too much occupied with practical points to dwell upon controversies and doctrines, and now her thoughts were somewhat painfully recalled to subjects almost laid aside. Her own mind had been fully satisfied upon the subject, and she was desirous of calming that of her child. As she worked on, therefore, at her daily occupation, she tried to recal such passages of Scripture as would best convey the soothing impression she wished to the young spirit which had been so wounded by the injudicious, however well meant, interference of the clergyman.

She was thus engaged, when she was startled by a sharp rap at the door. She went hastily to open it, and her pale face became still paler when she saw who it was. "Now Mrs. Winter," said a harsh looking man, "is your rent ready? I've waited three weeks, and hang me if I wait a day longer," and he glanced back at two rough looking fellows who stood behind him, apparently ready to do any bidding, however tyrannical.

"Pray speak more gently, sir," the poor mother said, "Annie is asleep. And," she added, "I have nearly got it all, all except six shillings; and if you would be so good as to wait another week, I hope to have that too."

"Wait, wait, wait!" exclaimed the man in no lowered tone, and the sick child turned restlessly. "Mrs. Winter, I will not wait a minute longer, give me what money you have, and then I must make it out as well as I can with some of your trumpery furniture," and he pushed into the room, closely followed by his two attendants.

The poor woman went to the small box I have mentioned and took some money from it, and was returning it to its place when the man snatched it rudely from her hand. "What business have you with gimcracks

like this, when you can't pay your debts? Ay, ay! jewels, too! my lady, they'll soon see another place!" as he found on opening it, that there was a small brooch with hair, and set round with pearls.

"Oh! sir, oh Mr. Barton! pray do not take that," exclaimed the poor woman with clasped hands, "it was given me by my poor mistress on her deathbed, and I promised never to part with it."

"More fool you!" was the man's sole answer, and taking the money, and putting the brooch into his waistcoat pocket, he left the room, followed by the other men.

The noise had quite awakened poor Annie, and she asked fretfully what was the matter. Her mother checked the tears which were beginning to flow at the loss of what she had preserved through many years of trouble, and had looked upon as a sort of talisman, and turned to soothe the sufferer; she told her it was Mr. Barton come for his rent, and that she had satisfied him, and then she began to speak of other things. Annie soon recalled the subject of their last conversation, and told the rest of what the clergyman had said. "When I told him," she said, "what you and Mr. W—— tell me about my going to Heaven, he said how sad it was that two grown people should try to make a poor child believe she could get to Heaven by her own merits. I told him it was not so, but because God was so very good, and he looked grave and shook his head, and said that there was no hope for me unless I rested on the merits of the Redeemer, and believed in God the Son. I was quite puzzled here," added the poor child, "and I told him I never heard of any other God except the One who made us all; but he would hardly let me finish, and said how very much shocked he was, and that unless I repented now I should never go to Heaven, and he made me so unhappy, mother," added the poor child through her tears.

"Try to forget all he said, dear," said her mother soothingly, "and I will read some of the Testament to you," and taking a well-worn Bible from amongst the few books, and turning to the xiv. chapter of St. John's Gospel, she read part of those gentle loving words which have soothed many an anxious and troubled spirit, "Let

not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." "I am the Way, and the Truth, and the Life; no man cometh unto the Father but by me." "If ye love me keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and manifest myself unto him." "If a man love me he will keep my words, and my Father will love him, and we will come and make our abode with him." "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid." When she paused, the child said in a low voice, as if talking to herself, "There are many mansions, there will be room for all, I shall go there, yes, I shall go, and you will come, soon, soon, mother," and she pressed her hand, "soon, I shall want you even there, I cannot be quite happy, even there, without you; you will miss me, mother, but you will come; we shall be happy there, no care, no sorrow, no darkness, all so bright," and the sick girl strained her eyes to catch a gleam of light from the darkened window, as her voice grew fainter and fainter. "I cannot live here, it is so dark, but bright, bright above—the stars and moon are there—the sky so bright, and all bright happy faces. Mother, I am going—kiss me, good bye—soon, soon—" and in a last embrace of the mother she had loved so well, the gentle spirit of the child took its flight. Oh! who could doubt its reception in those "many mansions!"

Deep was the desolation of the first few hours to the bereaved mother. She sat motionless beside the lifeless body of her darling child, hardly believing that the spirit had indeed fled. She was familiar with death, however, and could not mistake its presence. Sad, but not fearful, was its aspect here: it had been preceded by no struggle. No dread of departure from the weight of unrepented sin, had left its awful impress on the brow,

and when the eyes were closed and the limbs composed, the dead girl looked as if she were quietly sleeping. The mother was recalled to a sense of the necessity for exertion by the entrance of her little boy with a neighbour, who had kindly taken him out of the way whilst Mrs. Winter was so busy. His little voice, unawed by the presence of death, rang clearly through the silent room, and told the sorrower that there was yet a tie to earth, that one blessing was preserved, and that her grief for the child that was gone must not interfere with the performance of her duty towards the one that was left. As long as she lived, that duty was strictly and lovingly performed, but the worn-out frame and wearied spirit could not long endure, and before another summer she rejoined the gentle child she had so loved and lamented.

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## THE MEANS BY WHICH RELIGIOUS ZEAL MAY BE QUICKENED.

### No. III.

### THE DUTIES THAT DEVOLVE UPON THE MEMBERS OF CONGREGATIONS.

HAVING in previous papers sketched what I conceived to be the Minister's line of duty, I now wish carefully to state my opinions respecting the duties that devolve upon Unitarian Congregations, and the means and appliances that will most surely awaken and sustain a growing energy among them.

And, in the first place, *religious life* is what we principally need. We need as congregations, anew to devote ourselves to God, to Christ, to virtue, and to the highest and noblest ends of living. Without a new awakening of religious life among us, nothing can prosper in our hands. If genuine piety is necessary to the success of a Minister's services, and, if without it, all his labours will be ineffectual; genuine piety is necessary to the prosperity of congregations, and without it, no good can come of their institutions, nor any blessing follow their exertions. If there is not religious life among us, we shall be but like the dry bones in Ezekiel's vision, that need to be breathed upon by the spirit of the Lord, that they may assume form, and beauty, and life. We shall be but like skeletons, dry, mechanical, and lifeless, with-

out beauty or vigour. Without the awakening of religion in our congregations, we shall not go forward, but backward, we shall crumble into pieces, and our name and memorial will be blotted out.

How is this religious life to be awakened? By each *individual* among us becoming a religious man. The mass can only be improved, by the units being improved. Every one, therefore, who wishes well to our Zion, should at once begin to set his own heart in order, should resolve from henceforth, to devote himself to God, to Christ, and to holiness. Then what an influence each of us would exert, first in our houses, and among our families; and then the influence would extend through the range of our acquaintances, and with the blessing of God, we know not where the effects of our good example may end.

Now let me press seriously, earnestly, and affectionately, the duty of *private prayer*, as the great means of generating and sustaining a religious life. There is good reason to believe that many who read these pages, practise it regularly, and have found their souls benefitted thereby; but lest there should be a single one living in the omission of it, let me take this opportunity of enforcing the duty, hoping that he who has hitherto neglected it, will, from this time, date his change.

Surely, each of us should remember God in prayer, thank Him for our mercies, our food, our raiment, our habitation, our kind friends, our education, and the Providence that has watched over us hitherto. Surely each of us should engage in earnest self examination, probe our motives, confess our sins, resolve to do better for the time to come, and ask God's grace to forgive the past, and to assist us for the future. Such a practice will promote in our hearts a sense of dependence on our Creator and our Judge; it will generate a meek and reverential spirit; it will strengthen and assist our virtue; it will confirm our gratitude to the Author of our being; and being done in our closet, we can give more faithful and accurate expression to the individual, and real feelings that actuate our hearts.

If private prayer be regularly engaged in, we hope that *family prayer* will be the natural result. For it

being the duty of each of us separately to acknowledge our dependence on God, and to confess our sins to Him; it must be our duty, as families, unitedly to do the same thing. The effects upon the Parents may be good. They will not likely engage in wrong doing and sin, when they thus, before their children and domestics, make a public profession of religion. The effects upon the children may be good. They will be trained up in the way they should go, and we may hope the effects of family religion may not be lost upon them in later years. It may be good for the domestics. They may be trained under the master's roof to piety, to the fear and love of God, to the practice of goodness.

As a method of engaging in family prayer, I would recommend the following. Let a chapter of Scripture judiciously selected, be read by the family, each taking a portion in turn; and it may give rise to comments and reflections. After that, let a short prayer be read, or offered up by the Parent, or let the different members of the family take this in rotation, provided they be of wisdom and discretion to be entrusted with such a duty. If any can pray without a written form, it is better still. Now would not such a practice be productive of most beneficial results? Would it not tend to keep up a religious life in families, and as a consequent result, in the congregation?

Through a neglect of this, it has often happened that individuals have absented themselves from our congregations in different parts of the country. Those among the young who are religiously disposed, seeing that there is no form of godliness observed in the dwellings of their parents, go off to some Society, where they think there is greater religious fervour. Again; those among the young who are naturally not very religiously disposed, seeing that Christianity has little practical effect on their parents, gradually degenerate into scepticism, and the probability is, that they frequent no place of worship. All these evils would be rectified by the parents becoming more religious; for then the religious portion of their children would be pleased, and they would not willingly desert the place of worship of their parents; and those of their children who were not so inclined to

piety, would be drawn by the force of example, and seeing at home the blessed influences of family religion, would probably be saved from scepticism, and negligence of the all-important concerns of their souls.

If private prayer and family prayer were sedulously practised, we may be certain of this, that the *place* of *public worship* would be regularly attended. When pews are empty, and attendance is thin, it is a sign that religion is on the wane. To produce fervour and devotedness on the Sunday, there must, both on the part of the minister and people, be fervour and devotedness, in the closet, and in the family.

Now it is often wondered why Unitarian worship is so thinly attended. It is generally acknowledged that the services there are as respectably conducted as any where, that the ministers are intelligent, liberal, and pious. And some ask, how can this remissness be cured? Now I conceive that to cure it best, we must quicken religion in the closet, we must increase the power of personal and vital godliness; and then we may hope that our public ministrations will be attended with greater regularity. I conceive that we must extend the influence of family religion, and awaken all to a clearer perception of its necessity and importance; and then we may hope that the public services will be valued, and that their elevating power will be acknowledged. It is not my desire in the slightest degree to detract from the virtues of those who attend not a place of worship. On the other hand, I am ready to judge of every man by his character, and to give credit for goodness, whoever may possess it. But I do believe, as a general rule, that there is less virtue among those who absent themselves from a place of worship, less honesty, less kindness, and less reverence, than among those who make a duty of the practice; and that the fact of a man absenting himself from a religious body, is often a proof that he wants to indulge in a secret vice, or that he fears the truth, or that he dare not allow his conscience to be awakened. Coming to a place of worship brings with it a strong probability that he who does so, possesses a pure mind, and an unclouded heart. Should it not then be our aim, as much as possible, to induce such a state

of feeling, and of practice, as that public religious services will be well attended? It is the sincere wish of the writer, that the foregoing remarks may encourage some in the duty of private prayer, may revive in the household the too frequently neglected family worship, and thus forward the true ends of public services, and promote purity, righteousness, and peace.

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## PRINCIPLES OF SCRIPTURAL INTERPRETATION.

We should always give that interpretation of difficult passages which is in harmony with the general drift and tenor of the Sacred Writings, with the known circumstances under which they were written, with the acknowledged principles and sentiments of the writer, with God's character and works, and with our own calm reason and judgment. All God's teachings in the Christian Scriptures beautifully accord one with another; and all his teachings in his works accord with his teachings in Scripture. Hence we should never receive an interpretation, which to our minds, is in opposition to any known and acknowledged truth. Unless we adopt these principles in explaining the Scriptures, we shall deduce from them the most irrational notions. The orthodox themselves frequently use these principles, notwithstanding they censure them when they stand in the way of some of their own opinions. They adopt them in their disputes with the advocates of Infidelity; they adopt them in the controversies which take place among themselves; they decry reason when *we* use it, yet use it with one another; they appeal to it in reference to those parts of their creed with which it accords, and censure it if applied to those doctrines of their creed with which it disagrees.

It is shocking to hear reason spoken of in such terms of contempt as we frequently hear from our opponents, for we have no doubt but that such talk leads many to scepticism. Reason is one of heaven's greatest gifts; but if it be so blind a guide that it is not to be trusted in any thing concerning religion, we may as well give up Christianity, for it is only by the use of our reason that

we can judge of the evidences of its divine origin. If Christianity and human reason are in opposition to each other, the former is doomed to a total extermination; for we can only determine upon its truth or falsehood by the employment of this faculty, and reason will not countenance a system which wars against it.

It is true that the exercise of reason in religious matters leads some into error. But has not the abandonment of reason led still more into error? Are we not more likely to ascertain the truth by the help of our reason than without it? Are we not more likely to escape erroneous conclusions? The Romish church, that body of professing Christians, which, above all others, has prohibited the use of reason in religion, and which requires from its communicants implicit belief in all her dogmas, has fallen into the greatest errors. The more we renounce reason, the more liable shall we be to err; the more we adhere to it, the less liable shall we be to err. The worst and most mischievous notions have always spread most rapidly, among those who have been taught to slight and distrust this noblest faculty of their nature. But religion is not the only subject on which men have been led into error in using their reason. Mankind have reasoned erroneously on astronomy, geography, geometry, botany, physic, and every other subject; yet none, I apprehend, will be foolish enough to assert that mankind should renounce their reason when speaking or writing on the various works of nature. If men had not had their reasoning faculty perverted by the pernicious training to which they have been subject, and if they had not themselves perverted and distracted it by the unwarrantable indulgence of their animal propensities, we should have had little occasion to charge it with coming to false conclusions on matters pertaining to religion. But the fact that we are sometimes led astray should induce us not to contemn the noble powers of the mind, but to cultivate them more diligently and exercise them more cautiously, calmly, thoughtfully. Our spiritual faculties were given us by the Almighty, and we cannot allow them to slumber without imminent peril, without endangering our safety and happiness. Christianity is adapted only to rational creatures. A

religion requiring no exercise of our reason and judgment would be in direct opposition to our whole nature. Such a religion could not come from heaven, and could not be true. God intended, and has commanded us, to exert this faculty; and it is our duty to *examine* the Scriptures, and explain every difficult or figurative expression by its assistance. Let us respect both Christianity and reason, resting assured that the one contains nothing at variance with the other, since God is the Author of both. Dr. South says, "It is blasphemy to think that God can contradict himself; and therefore right reason being the voice of God, as well as Revelation, they can never be directly contradictory to one another."

S. Henn.

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## CHURCH OF ENGLANDISM.

### No. III.

### ITS LITURGY.

Every man of piety and of taste will freely admit, that the Liturgy, contained in the Book of Common Prayer, is, in some respects, worthy of high admiration. A strain of true devotion pervades many portions of it, and the language is that fine, strong, grave, old English dialect, which imparts such a charm to the Authorised Version of the Bible. In thus expressing our qualified admiration of its general sentiment and style, we should be careful, at the same time, to give the praise, where, in truth and alone, it is equitably due. Not to the Reformers of the times of Henry VIII., Edward, and Elizabeth, in other words, not to the founders and powers of the Church of England are we indebted, for what is chiefly excellent and acceptable in the Liturgy, but to the Church of Rome. The Common Prayer is little more, in truth, than a selection from various parts of the Popish Breviary, Missal, and Ritual, re-arranged and translated into English. This was even admitted, on all hands, at the time of the Reformation. Thus, when, in the reign of Edward VI., the men of Devonshire rose in rebellion, because they had been deprived of their Mass-Book, that king, to remove or lessen their scruples, informs them by letter, "as for the service in

the English tongue, it perchance seems to you a *new* service, but yet indeed *it is no other but the old; the self-same words* in English." Not only did the head of the Church of England make this assertion, but the head of the Church of Rome corroborated its correctness; for it is a fact worthy of remembrance, that some of the Popes offered to confirm our Liturgy, if we would return to our allegiance to them. The Roman Catholic Religion is so bitterly spoken against in the present day, especially by those who approach nearest to her in their own doctrines and ceremonies, that we feel pleasure in thus restoring to her a credit of which she has been long defrauded, that of being the original proprietor and inventor of most of the devotional forms used in the great Protestant Church of our own lands.

Notwithstanding the admissions that have been made, there are many things contained in the Book of Common Prayer, which a consistent and enlightened Dissenter cannot fail to regard with the greatest repugnance; and which must ever prevent his worshipping, with comfort and with edification, where that Book, in its present state, is continually employed. The first of these highly objectionable matters which we shall notice, is contained in the "Order of Baptism, both public and private." The doctrine of the Church seems to be, that all Infants come into the world objects of God's resentment, and fit only for the fires of hell. Thus, in Article IX., "On Original Sin," it is expressly said, that "in every person born into the world, *it deserveth God's wrath and damnation.*" This is a shocking, (we had almost written an atrocious) sentiment; for how does it impugn and nullify the benevolence, the affection, the love of that gracious heavenly Father, whose "tender mercies" are said to be "over all his works;" and how does it raise itself against the benignant and divine example of that perfect Saviour, who took little children in his arms, embraced, kissed, and blessed them, saying, "Of such is the kingdom of heaven!" Having affirmed that such is the woeful, the hideous, moral state in which all human beings are at their birth, that is, when they are infants; the same article declares how, by an act of their own priesthood, this impurity may be removed,

and this terrible fate averted; adding, "there is no condemnation for them that believe and *are baptised.*" The assertion here undoubtedly is, that such children as "are baptised," if they be then carried off by death, enter immediately into a state of bliss; while such as are *un*-baptised, if they be suddenly taken away, being still in the leprous condition in which they were ushered into the world, are consigned at once to "the worm that never dieth, and the fire that is not quenched." That we have not drawn either a hasty or a strained deduction, is evident from an extraordinary passage, at the end of "The Ministration of the Public Baptism of Infants, to be used in the Church;" where it is distinctly said, "It is certain by God's word, that children *which are baptised*, dying before they commit actual sin, are undoubtedly saved;" leaving us to draw the unavoidable inference, which the authorities were either too timid or too prudent to avow openly, that such as are *not* baptised "are undoubtedly" *damned.* The same horrible insinuation glooms out, like a lurid cloud, on the very front of the, in many respects, beautiful, affecting, and impressive "Burial Service" of the Church; at the head of which is the direction, "Here it is to be noted, that the office ensuing is *not to be used* for any that die *unbaptised.*"

Upon these extraordinary notions, that each child born into the world is an object of the Divine wrath, and that sprinkling his face with water, marking his forehead with the sign of the cross, and muttering some mystical words over him, can save him from that wrath, is founded the Baptismal Service, and with it the doctrine of Baptismal Regeneration. Thus the Priest prays, "We beseech Thee, for Thine infinite mercies, that Thou wilt mercifully look upon this child; wash him, and sanctify him with the Holy Ghost; that he, being *delivered from Thy wrath*, may be received into the ark of Christ's church:" and again, "We call upon Thee for this Infant, that he coming to Thy holy baptism, may receive *remission of his sins* [a baby's sins!] by spiritual *Regeneration.*" After the ceremony, the Priest informs his auditors, in the most positive language, that this great and magical change has been actually effected, "Seeing

now, dearly beloved brethren, that this child *is regenerate*;" nay, he even offers up his gratitude to heaven that it is so, "We yield thee hearty thanks, most merciful Father, that it hath pleased Thee to *regenerate this Infant* with Thy Holy Spirit." In the order for the *private* Baptism of Infants, one of the addresses declares, "This child, who, being born in Original Sin, and in the *wrath of God*, is now, by the laver of *Regeneration in Baptism*, received into the number of children of God, and heirs of everlasting life." It may not, perhaps, be generally known that *adult* baptism is permitted, if not very frequently practised in the Establishment, and that a special form is provided for its administration. So, if a man of twenty, thirty, forty, fifty, sixty, or seventy years, who has been leading a life of all kinds of lewdness and impurity, who has given himself up wholly to the sway of the appetites and passions, who "has said," in his conduct, if not 'in his heart, there is no God," should chance to be a Dissenter, and pretend to scruples about not having been baptised by a regular "successor of the Apostles," and should go to a Clergyman of the Establishment, and, professing repentance, should desire to receive the true Apostolic baptism, so far as we know the ceremony would not only be performed, but after it he would be assured that all the sins of the whole of his past existence, of every kind and character, were blotted out, that he himself was "regenerated by water and the Holy Ghost," and made certain, if he died the next moment, of eternal blessedness! Among other things said and done during the service would be these:—The Priest would declare to the audience and spectators, "this person *is regenerate*, and grafted into the body of Christ's church;" and he would affirm, still more decisively and unequivocally, in prayer to God, that the person "was then *born again*, and *made an heir of everlasting salvation*, through our Lord Jesus Christ." Is not this monstrous? Is it not impious? Is it not an encouragement to all, who are out of the church, to go on in sin till their latest day, knowing that they can have their transgressions cancelled at any moment, by merely saying that they are converted to Episcopalianism, and desire its initiatory rite? A committee of the Privy Council is even now

sitting to ascertain whether the formularies of the church actually teach the doctrine of "Baptismal Regeneration," and, lo! it thus pervades the whole of them! Thus, in the answer to the very second question in the "Catechism,' the boy or girl is made to say, that, in his or her baptism, he or she "was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;" and further on, the "inward and spiritual grace" of Baptism is stated to be. "a death unto sin and a *new birth* unto righteousness."

We can scarce avoid believing that the effects of this doctrine must occasionally be of the most pernicious character. How it increases clerical authority; and, instead of regarding ministers simply as our instructors in righteousness, exalts them into beings, who, by granting or withholding certain rites, can influence our eternal destiny, is at once evident even to the humblest intellect. But its *moral* influences must also be of an evil description. There is but *one* species of Regeneration mentioned in the Gospel, as essential to final acceptance; and unlearned Christians (who are, and for a long time must continue to be, the large majority, especially in the National Church,) being told they were "*regenerated*" *long ago*, may naturally deem that no succeeding change, either of heart, of disposition, of word, of deed, or of life, is necessary to their entrance into the "kingdom of heaven." Nay, if they were able to examine a little further, they would find one of the Articles of their own Church confirming them in this false and highly dangerous impression. We allude to the XVIIth., which treats of "Predestination," and necessarily implies that those who were once in a state of grace, can never become cast-a-ways. Now, every one, who has undergone Baptism according to the usage of the Establishment, *has been* once in that state, for his "sins" have been "remitted," he has been "regenerated," he has been made "a child of God," "a member of Christ," "an heir of everlasting salvation," "an inheritor of the kingdom of heaven." No wonder, if these great privileges, if these unspeakable blessings, are conferred by such a rite, that Constantine, the Roman Emperor, although he had long before professed himself a Christian,

delayed his Baptism till an advanced period of his life. No wonder also, that even some Clergymen themselves, seeing its falsity, and its sinful tendencies, declare with the Rev. Mr. Biddulph, that "this doctrine is full of danger to the souls of men;" or with the Rev. Melville Horne, that it has "destroyed more souls than any one single error, branded on the black list of heresy." But it *is* a wonder, that men highly educated, of great social standing, and presumed to be conscientious; knowing so well the operation of this enormous error; and knowing, moreover, how plainly and frequently it is taught in her various formularies, should remain an instant longer in a Church, which they cannot purge of so foul an abomination. Alas! Gold, Gold, is the greatest of all hindrances to a life dedicated to Truth and Duty!

R. E. B. M.

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## WORK-A-DAY HYMNS.

### No. VI.

Up, ye missioned ones! and forth, come forth,
Sin and sorrow claim ye throughout earth;
Crowded town, and city, vale, and height
Ask your love, and labour, truth, and light.

Quaking thrones, and rotten states give sign
Earth's old lies are stricken with decline;
But the evil only shall decay,
Beauty, truth, and good, renew their sway.

Crazy Priest, thy forms and creeds lay by,
Seek not in the Past thine ensignry;
Saints and angels may not walk *Man's* earth,
Men, leal-hearted, are its nobler birth.

Bid thy Soldier-brother sheath his spear,
Teach thy sister Frail-one love is dear,
Tell thy Drunkard-neighbour break his cup,
Lift th' untaught to faith and worship up.

Scatter health's sweet breezes, beams, and blooms,
Through the sunless alley's loathsome rooms;
Fan the brow of sickness, and impart
Food and knowledge to the withering heart.

Wish ye that man's race should heavenward rise?
Then the *individual* must be wise.
'Twas the pebble laid the giant low,
And the ceasless *littles* all things do.

Every dew-drop cheers some pretty flower,
Every kindly deed secures some dower;
Thus must each the general good secure
Thus achieve the world's Excelsior!

*Leicester.* JOSEPH DARE.

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REVIEW.

*The Voice of God in the Pestilence*, a thanksgiving Sermon at Wakefield on Sunday, October 14, 1849. By Edward Higginson. pp. 12. Wakefield, George Nichols; London, E. T. Whitfield.

*The Cholera, a Merciful Correction, not a Judgment*, a Discourse at Newington Green Chapel, London. By Thomas Cromwell, Ph.D. pp. 24. London, E. T. Whitfield.

*Christian Gratitude on the removal of the Cholera, and its legacy of instruction to mankind*, a Sermon at Newport, Isle of Wight. By Edmund Kell, M.A. pp. 20. 8vo. London, E. T. Whitfield; Newport, Snooke & Upward; Gubbins; E. Upward.

*The Lesson of the Cholera*, an Address at Devonport. By J. Crawford Woods, B.A. pp. 8. Devonport, W. Wood; London, E. T. Whitfield.

*(Concluded from page 93.)*

THE incalculable importance, the bounden duty of Sanitary Reform is brought out in all these discourses with great vigour and truthfulness. Right is Mr. Higginson in saying—

"The cholera is a Judgment, in one sense of the word; it is the effect of causes; some at least of which causes are under human control, and which it is sinful not to control from this moment when we are so effectually warned by God himself of their destructive influence upon human health and life. It is a Judgment upon the faulty arrangements of our towns and cities,

in which large populations are so crowded together, that the necessary conditions of health can only be secured by special provisions against the accumulating occasions of disease. It is a rebuke to cruel legislation which restricts the use of God's free air and limits by artificial costliness the use of building materials, and has neglected, until lately, to facilitate the supply of pure water. It is a rebuke to the selfishness, the neglect and the cupidity of the owners of property in many of our large towns, who build cottage-dwellings without reference to any other consideration than that of producing the largest rental from a given ground, with the smallest outlay of bricks. It is a rebuke to all personal habits of uncleanness: and equally so of licentiousness and intemperance: and in the solemn sanction which it thus sets upon cleanliness, (next akin to godliness") sobriety and chastity, it is one more testimony added to the many given in the daily course of Providence, that 'godliness hath the promise of the life which now is, as well as of that which is to come.'"

Dr. Cromwell's text is Job xii. 23. His discourse, like that of Mr. Kell's and Mr. Wood's was preached on the Thanksgiving Day. A *Fast Day* he would not have observed, for it was his "firm conviction, alike that we had no authority to discover a special judgment in the scourge, that we are utterly without evidence of any *extraordinary* sinfulness in the people calling for an *extraordinary* punishment, and, moreover, that the scourge was *a Father's correction*, requiring only to be improved to become a blessing, and the saving of an infinitely greater number of lives than it took." The reasons for thankfulness in prolonged life, and the duties we are especially called on to discharge, through the late prevalence of disease, are clearly stated.

"The sum of its *lessons* seems to lie in the homely proverb, 'Cleanliness is next to Godliness:' the *path* it indicates is that of universal provision for our people of wholesome air, with the means of unrestricted ablution and of prompt removal of all impurities. No small encouragement have we to pursue that path, in the example set to the country at large by the town of Nottingham. When *last* the cholera was with us as a terrible destroyer, that town suffered from its ravages to an extent that caused a universal alarm in its inhabitants. Ever since they have been improving that alarm in the right manner. They have provided drainage for most of the houses that were in want of it, and wholly removed many habitations that it seemed impossible to render healthful. Ample ventilation has been given in numerous cases where before it could hardly be said to exist, and an unlimited supply of pure water afforded to the residents in every locality. What, with the blessing of God on these wise

as beneficent endeavours, have been the very striking results? *This* time the cholera has left Nottingham nearly untouched."

Mr. Kell's sermon is to us of highly attractive character. It carries out the sentiment of his text, Psalm xcv. 1. It is of joyous, trustful, hopeful spirit, as befits the Christian. It bespeaks the filial reverence and gratitude inspired by our most holy faith. It cannot but aid, as he wishes it to do, "the cause of Sanitary Reform," and whilst doing that, it will exert a still higher and holier influence on those who lay its Christian teachings to their hearts. Protesting that not in mere subserviency to Royal proclamation was that service celebrated, but as the outpouring of individual and congregational gratitude, on a day rendered convenient and appropriate by cessation from worldly toil, Mr. Kell with great propriety and truth observes—

"I am one of those, indeed, who think that our body, from yielding itself up to a morbid fear of superstition, has oscillated towards the opposite extreme of a cold indifference, and that it has unphilosophically disregarded the common laws of our mental constitution in not availing itself more frequently of occasional services in the week-day to strengthen by habit the devout feelings inspired on the Sabbath. I have long been of opinion that one principal cause that we do not increase in the spirit of devotion, and, perhaps, *consequently*, in numbers, in proportion to the purity of our faith, is the infrequency of our religious meetings, and especially the careless, once-a-day attendance of a portion of our worshippers on the services of the Sanctuary. And therefore it is that I the more readily employ any appropriate occasion which you yourselves may desire, for leading you to meditate on the mercy and goodness of the Great Creator."

After pourtraying with Christian earnestness and feeling, the duty of thankfulness to the Supreme Being, at all times and at all seasons, and more especially the gratitude which should well up from the human soul for the priceless blessings of Christ and Christianity, and then pointing out the motives to praise which the preservation of life and the cessation of disease naturally present, Mr. Kell marks the lessons which the Cholera gives to the world :—

"And the first lesson I shall deduce from the recent prevalence of the cholera, is the necessity of Temperance, so often insisted on in the blessed pages of Holy Writ. It is a matter of general observation too obvious to require elaborate proof, that under the ordinance of God, this disease singles out the guilty

slave of passion, and especially the drunkard, with precision, and marks him for its own. The temperate man may, in the discharge of his social and sympathetic duties, come in contact with the cholera, or he may unavoidably inhale an impure atmosphere, and his life be the sacrifice; but this disorder does not attack the temperate man *except* under such circumstances. Into the orgies of the tavern and the secret chamber of the drunkard it penetrates, and finds out the intemperate *as such*, carrying him off as a cumberer of the ground, as a rebel to his physical, intellectual, and moral nature—as a pest to society, and thus holds him out a beacon to mankind, that they may avoid a sin which is the parent of a thousand more."

* * * * * * *

"That this was a lesson inculcated by the late fearful ravages of mortality, and therefore to be carefully noted, I may appeal to the experience of you all. And the lesson was not unheeded. Many were those who, in that melancholy season, abandoned the inebriating cup in their conscience-stricken panic, as one or other of their companions in guilt was hurried from their sight, resolving henceforth, by the grace of God, to walk in the ways of sobriety and righteousness. O, may they never forget the better resolutions of their hour of terror!"

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"And, surely, if the invaluable truth that temperance is the bounden duty of man, should be thus sternly impressed—if the brand of the Almighty should be clearly seen to be thus set upon inebriety, if, in conjunction with other agencies now in operation, men should thus be more effectually drawn from the haunts of intemperance, and led to seek their happiness in the virtuous enjoyments of life—in the sanctuary of their quiet homes, in the culture of the pious and benevolent affections, in the expansion of the intellect, and in the refinement of the heart—who will not say that the cholera, though destructive to individuals, was not to the *many* a 'blessing in disguise?' If it were to stamp on the tablets of our memory, as with Heaven's own signet, this momentous lesson, who will not reverently bow beneath the chastisement, and acknowledge that it has been 'good for us to have been afflicted?'"

* * * * * * *

"Truly may it be said that habits of cleanliness and the pure breath of Heaven are as much the life of man as is his daily bread. The course of this insidious visitant may be traced on the margin of the stagnant pool, in the ill-drained court, in the putrescent and offensive heap, among the half-starved inmates of the ill-ventilated and crowded room, with as much certainty as we may trace any other result of nature's laws. It appears, by the quarterly return of the Registrar-General of Deaths, that some of the larger towns of the kingdom, as Derby and Nottingham, which have wisely attended to sanitary regulations, have 'entirely escaped' the cholera, whilst some of the smaller, which have, in heedless ignorance, neglected sanitary regulations, have

severely suffered. The town of Sheffield, which, during the former prevalence of this disease, lost many of its citizens, but which adopted strenuous sanitary measures, altogether escaped a second visitation. Birmingham, whose poorest families have the habit of occupying separate homes, and which is favourably situated for drainage, '*has been more than usually healthy.*' Liverpool, with its densely-crowded cellar-population, has been the most sorely visited of any town in the kingdom; and Salisbury, low and ill-drained, has suffered five times its usual mortality. Some parts of the country in the North of England, as among the Cheviot hills, have naturally so salubrious an atmosphere, that, in the language of the Report, '*the cholera cannot live* except under extraordinary circumstances.' These illustrations, my friends, afford decisive evidence that we have it in our own power to prevent the inroads of this pestilence by carrying out perseveringly and determinately those precautionary measures which God has graciously placed within our reach."

Mr. Woods delivered an extemporaneous Address to his Congregation on Thanksgiving Day. It was worthy of the Christian Minister. Full hearted and truthful, it exposes ignorance, error, and vice, and shows the power of Temperance, Cleanliness, and Charity, to ensure, under the Divine Blessing, a sound mind in a healthful body. It cannot be that such lessons can have been given or heard in vain.

"One most valuable and practical lesson we learn from the cholera, is a lesson of *Temperance*. Life and health are dear to every man. From the lovely scenes of external nature, from friends, brothers, sisters, fathers, mothers, husbands, and wives, we should mourn to be severed. How then, humanly speaking, is life to be preserved, and is health to be secured? Chiefly by the practice of Temperance in all our habits. During the late visitation, in particular, it has been found, that those who have been most liable to be seized by cholera, and whose constitutions could make the least resistance to its attacks, have been men and women who have been drunkards, at some period of their lives. This is a most significant fact. The life of a drunkard is truly miserable. Happiness he has none. He annihilates all social enjoyment, save with the depraved: and while he loses the respect of the good, he despises himself. How awful, also, is his death. Let him reflect, before it is too late for this world, in what a condition he shall be placed, if he continue impenitent, when he must stand before a God of infinite purity, to account for the talents he has received. God has made him a man; but he has laboured to render himself a brute. God has given him moral feelings, and the capability of increasing the happiness of his family and friends; but he has corroded his sensibilities by dissipation; and perhaps woman's broken heart, and the mournful cries of wretched children rise up in judgment against him.

God has given him a spiritual nature, and has implanted within him religious sentiments, by means of which he might be elevated into communion with the Great Spirit of the universe; but he has worshipped another God than the Creator of the world, the Father of Christ; he has made a God of his vicious appetite, and has sacrificed to it every nobler aim, and holier aspiration. How can such a man look tranquilly forward to death, to that death which his own wickedness is bringing near to him? He has reason to be afraid. Little as I am accustomed to appeal to your fears, I would solemnly remind you, that God is not mocked! 'Whatsoever a man soweth, that shall he also reap.' We are taught, then, by the late visitation, that *Temperance*, like every other form of godliness, "has the promise of the life that now is, as well as that which is to come.'

"Another lesson which we should learn from the cholera, is one of *Cleanliness*. The filthiness of the very poor, in these towns, is almost incredible. God has made human health, in a great measure, to depend on the observance of certain physical laws. If a man's person be clean, and if the air he breathes be pure, a very reasonable hope may be entertained that he will enjoy the unspeakable blessing of health. Now, it is found, that, in many of the houses of these towns, where the poor reside, there is no such thing as proper *ventilation*. The windows of these dwellings are never opened, and foul air is allowed to poison the system. I consider it not inappropriate to this place, and this occasion to declare, that those who know the necessity of pure air, and who yet wilfully neglect ventilation, are guilty of a species of self-murder. In reference to the duty of personal cleanliness, there is as much ignorance as vice. Men want to be told of the important functions the skin has to perform in the animal economy. It is now acknowledged by all the highest authorities on this subject, that if the pores of the skin are not kept open by frequent ablutions, the lungs are over-worked, and that, in consequence, the whole system is likely to be materially injured. Although there have been cases of men of all ranks, and of all habits, who have died from cholera, yet statistics abundantly prove, that the immense majority of its victims have been either drunkards, or those who have been unobservant of the duties of cleanliness. It is lamentable to find how difficult it is to convince men of the truth of the saying, that 'cleanliness is next to godliness.' Even when the cholera was at its height, it was impossible to pass through our streets without having the most disgusting proofs of the filthiness of many of the inhabitants. These people seemed almost delighted, too, when a fatal case of cholera occurred among those who obeyed the physical laws, which they habitually violated. It appeared to them an argument in favour of dirt. It is not asserted that filth produced cholera; but it may be confidently affirmed, that it aggravated its attacks, and certainly rendered those upon whom it seized, less able to withstand it. Let us, therefore, endeavour, in this respect, to reform both ourselves and others.

When we reflect, that he who shortens human life robs God of a workman, we must feel that a grave responsibility rests upon us, to do all in our power, to ameliorate the sanitary condition especially of the poor.

"From the circumstances connected with the cholera, we should learn a lesson of *Charity*. Our conviction that there are good men and women of all parties, should be strengthened. In this town, we have seen those of the most opposite theological opinions zealously engaged in the same holy work; risking ease, comfort, and even life itself, for the sake of their suffering fellow-creatures. The Sisters of Mercy have shewn a self-devotion above all praise; and many others, literally brothers and sisters of Charity and Mercy, whose good deeds have been less observed; have been no less active in the Christ-like occupation. Let us hope that God will reward all those who have acted thus nobly and truly. We hereby learn, that while men may be separated by forms, theories, and opinions, they can be united by what is better than them all, heavenly virtue. Oh! in this scene of worldliness and selfishness, it is beautiful to see those in the higher ranks of life, comforting the suffering and dying, supporting the aching head, and consoling the wounded spirit, or kneeling by the couch of agonised mortality, and in humble, earnest, fervent, trustful prayer, raising the thoughts from earthly affliction to heavenly rest; and thus changing the murmur of complaint into the aspiration of faith. Those who engage in such labours are truly Christians. These be the men and women who *do* what Jesus did, if perchance they think not exactly what he thought; and when we shall be judged by what we have *done*, and not by what we have *thought*, theirs will be 'an inheritance, incorruptible, undefiled, and that fadeth not away.'"

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*The Law written in the Heart*, a Sermon preached in Bowl Alley Lane Chapel, Hull, December 9, 1849. By John Shannon. Hull, W. Stephenson. pp. 11.

It is the declaration of the Church of Scotland, that "Works done by *unregenerate* men, although for the matter of them, they may be things *which God commands*, and of *good use* both to themselves and others; yet, because they proceed not from an heart purified by faith, nor are done in a right manner according to the word, nor to a right end the glory of God, *they are therefore sinful*, and cannot please God." The Church of England in her XIIIth Article affirms "Works done before the grace of Christ, and the inspiration of the Spirit, are not pleasant to God;" "we doubt not but they have the nature of sin." And in her XVIIIth Article,

it is authoritatively declared, "They also are to be had accursed that presume to say, that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law and the light of Nature." Doubtless it is to statements such as these, that much of the Missionary ardour to evangelize the Heathen, is to be ascribed. So far as Educational effort has accompanied such Missionary enterprize, good has resulted, and civilization will follow, and the moral precepts of the Gospel will find their influence though mingled in the meantime with religious error. But that these statements of the Churches of England and Scotland are directly opposed both to the letter and spirit of the Gospel of Christ, is very clear. The alms of Cornelius, though given by a Pagan, were not condemned as "sinful," nor he assured they were "not pleasant to God," and that his gifts partook of "the nature of sin." "Accursed" he was not, for his alms went up "for a memorial before God." His deeds and his desires led to the enunciation of the glorious truth by the heaven-inspired Apostle, "Of a truth I perceive, that God is no respecter of persons, but in every Nation, he that feareth him, and worketh righteousness, is accepted with Him."

Nor is this an isolated and singular declaration of the goodness of righteous action, by whomsoever manifested, or of the purity of the motive, and the nature from whence they spring. In Romans ii., 14, 15, we read, "For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves, which shew the works of the Law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." This expressive passage Mr. Shannon has taken for his text. We presume he was led to the consideration of this subject by Missionary zeal denunciation, as to the perdition of the Heathen, and the unnaturalness of religion to the human heart. He endeavours to show, on the contrary, the "universality of the principle of religion," "on the ground of the *unity of human nature*," and "by the fact that every Nation, in every period of

the world's history, has embraced some particular form of religion." The sermon scarcely embraces a full consideration of the important subject. Some statements are made too absolutely, and others are not sufficiently worked out. The opening sentence should have been greatly modified, to render it capable of proof; "*Every* man is possessed of a principle of Religion, by which he is led to feel his dependence upon his Creator, *together* with his accountability, *as a moral being*, for the actions that he commits, whether good or bad." Is the fact really so, even in Britain? We much question it. The faculties and affections are enfolded in the human nature, but only as they are brought out and matured by education, and wise and beneficent influences, will the individual being be led to acknowledge a Creator, and feel his own moral responsibility. The proposition of the Author's text, is *not* that *all* the Gentiles have the Law, and do its bidding, but "*when*" they thus act, they are acceptable. The conclusion is wise and beneficent, and so is the aim of Mr. Shannon, to inculcate charity and good will to all mankind. To several of his premises we demur. Unguarded, they would justify deductions he would repudiate.

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REGISTER; REGLIGIOUS AND PHILANTHROPIC.
MARCH 1, 1850.

PROPOSED UNITARIAN CHRISTIAN CHURCH AT GIRVAN, AYRSHIRE.—The Society of Unitarian Christians at Girvan, in Ayrshire, finding that recent efforts to promote the good cause there have succeeded beyond expectation, and, anxious to enlarge its means of usefulness, is desirous of having a suitable place of worship provided. Some time since, application was made for the occasional use of the Town hall, on the same terms as those on which it had been granted to other Dissenters, which was refused by a majority of the Council. (See leading article of *Inquirer*, Jan. 17, 1848.) Happily, the use of a workshop, a Beamer's, was obtained through the kindness of its occupier, (a Unitarian). But religious intolerance again prevailed; the Proprietor himself, a voluntary, interposing his veto. At present, the weekly meetings of the friends are confined to a private room, scarcely

large enough to accommodate the members, while there is reason to believe, that much larger audiences would be secured, were a Meeting-House erected. Hoping this object might be attained through the kind assistance of friends at a distance, the Society has lately secured a most eligible site in a central part of the town, and in the immediate neighbourhood of several churches, by purchasing the benefit of a lease, having 61½ years to run, of a piece of ground measuring 11 Scotch falls, (13 English poles,) subject to an annual feu-duty of two shillings and tenpence sterling. The probable cost of a plain, well lighted, rectangular building, calculated to seat comfortably 200 persons, is £160, which, with the purchase money of the ground, (£12, 13s. 6d.,) make £172 13s. 6d. the amount required to complete the undertaking. The members of the Society have subscribed £25, a very small sum certainly, considering how much is needed; but its smallness is accounted for by the fact, that most of the subscribers are working men, who have, therefore, not given of their abundance, though cheerfully. To the brotherly kindness of their fellow worshippers of the Father, in other parts of the country, must those who issue this address be mainly indebted, for being enabled to assemble themselves together, in a commodious House of Prayer, should it be their lot to enjoy such a privilege.

The town of Girvan contains eight thousand inhabitants, very many of whom have no religious connexion; some through indifference about religion, though confirmed unbelief is rare; others because Orthodox preaching has ceased to be edifying to them, the more intelligent and thoughtful of whom affirm, that they would cheerfully attend a place of worship where more rational and Scriptural views were inculcated, were it in their power to do so. The humbler classes generally, but especially the hand-loom weavers, who number two thousand, are marked by growing liberality of sentiment, and greater independence of thought and action, than might be expected from their unfavourable position. It is also known, that there are resident in Girvan several families of the poorer class, who were formerly in connexion with non-subscribing Presbyterian congregations in the north of Ireland; and such persons, it may be hoped, will associate with their Scottish brethren in promoting Bible Christianity.

When Christian Unitarianism first became known at Girvan,

some twelve years ago, through the preaching of the Rev. George Harris, intense excitement was created thereby. Not fewer than twenty-four lectures were delivered in opposition, by the clergy of the town and neighbourhood, (*Christian Pioneer*, new series, vol. iv., pp. 208, 433.) Misrepresentation, calumny, and persecution in various forms, were plentifully adopted to stay the *heresy*. But opposition served in time to awaken inquiry; and the first converts have lived to see the cause they have at heart progress promisingly; themselves regarded as fellow Christians by the more charitable of their orthodox brethren; many who were wont to sneer at the slightest disaffection to popular creeds, rendered tolerant and inquiring; and the clergy all but silent. This favourable change in the public mind, is no doubt chiefly attributable to occasional visits of Ministers, extensive circulation of tracts, and private missionary efforts of individual friends.

The working population of Girvan, the class among whom the Unitarian cause has best succeeded, is decidedly a poor one. But a place of worship once erected, the attendant expenses would be comparatively light. The Society numbers among its members, those who would cheerfully, without fee or reward, conduct the religious services in plainness and simplicity, and also take charge of a Sunday School, which it is thought would succeed well, and is much wanted.

The frequent calls upon Unitarians for pecuniary aid, and the limited nature of the annexed subscription list, render the present task a reluctant one. But the friends impelled by a sense of duty, on account of the hopefulness of the cause at Girvan, have resolved on trying the experiment of an appeal to such as are able and willing to contribute towards the spread of uncorrupt Christianity among the poor and uneducated. Those into whose hands this circular may fall, will oblige by handing it to their friends. And all who are disposed to contribute, are respectfully requested to forward their subscriptions, which will be most thankfully received, to the Rev. George Harris, Newcastle-upon-Tyne; the Rev. R. Shaen, 1, Mound Place, Edinburgh; the Rev. Charles Clarke, 54, Abbotsford Place, Glasgow; or the Rev. John Scott Porter, Belfast.

In name of the Unitarian Christian Society of Girvan,

Matthew Scott, Secretary.

Girvan, February, 1850.

LIST OF SUBSCRIBERS.

| | £ | s. | d. |
|---|---|---|---|
| William Goudie, Grocer | 10 | 0 | 0 |
| Hugh Drynan, Beamer | 4 | 0 | 0 |
| Mrs. Drynan, | 0 | 10 | 0 |
| John Dodd, Baker, | 2 | 0 | 0 |
| William Scott, Teacher | 2 | 0 | 0 |
| M. Scott, Stocking Maker | 2 | 0 | 0 |
| Alexander Galbraith, do. | 0 | 10 | 0 |
| Samuel McKee, Shopman | 0 | 10 | 0 |
| John McIntyre, Turner | 0 | 10 | 0 |
| William Tait, Painter | 0 | 10 | 0 |
| J. H. Grogan, Shoemaker | 0 | 10 | 0 |
| William Smith, Weaver | 0 | 15 | 0 |
| Mrs. Smith | 0 | 5 | 0 |
| A. Broom, Weaver | 0 | 10 | 0 |
| Andrew Glass, do. | 0 | 5 | 0 |
| James Christie, do. | 0 | 5 | 0 |
| John McCredie, do. | 0 | 5 | 0 |
| | £25 | 5 | 0 |

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JERSEY UNITARIAN CONGREGATION.—On Wednesday, December 19, 1849. the Congregation and friends under the pastoral care of the Rev. James Taplin, assembled at their Annual social Tea party. About three hundred persons were present in the Temperance Hall, St. Heliers, the respected and indefatigable Minister in the chair. The evening appears to have been one of great enjoyment. Many pieces of sacred music were sung in the course of the proceedings; a Lecture on the Arctic regions was given by the Chairman, with illustrations; and the principles of our holy and benignant faith clearly expounded and forcibly impressed on the minds and hearts of the audience, in proposing "Vigour and Hope to our Island Church;" "Education without restriction;" "Mutual co-operation in the furtherance of Truth;" "The brotherhood of Nations." We rejoice in the success, which notwithstanding various obstacles, has attended the zealous and persevering labours of Pastor and people, to uphold and diffuse true and Scriptural Christianity in Jersey. Continuous, cordial effort cannot fail we hope to cement still more closely the members of this Christian community in their meritorious exertions. The following lines, composed for the

occasion by one whose anxious desire and prayer is the spread of Christian truth, Rear-Admiral Gifford, was sung at the close of the meeting, the chairman offering up fervent prayer to the throne of Grace:—

Assembl'd Christians met to join,
In love, and peace, and joy;
O may sweet concord grace the scene,
And Truth our thoughts employ!

How good and pleasant sure it is,
In unity to dwell;
With lively faith, and blissful hope,
May ev'ry bosom swell.

Let love through all your actions run,
'Tis Lord, thy word divine
This blessing to each other give,
And ye, I say, are mine.

What heav'nly doctrines he proclaim'd,
All evil to dismiss;
His precepts crown this life with joy,
And lead to realms of bliss.

Now from this friendly Christian feast,
Refresh'd with love sincere;
May all to happy homes depart,
To meet another year.

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Sheffield Unitarian Chapel.—The Sunday School Teachers connected with the Congregation, with many of its Members and friends, assembled at Tea, in the School Room adjoining the Chapel, on Thursday evening, December 27, 1849; about one hundred and twenty persons were present, Mr. Hind in the chair. The proceedings were of a highly interesting character, one circumstance only lessening the enjoyment, the absence, through ill health, of the respected Minister, the Rev. B. T. Stannus. Prayer was offered by the Rev. John Montgomery of Banbridge, Ireland, after which a Hymn was sung. A Report of the Tract Society recently established, for leaving publications in advocacy of Unitarian Christianity from house to house, was given in. The operations of the Society have proved highly satisfactory, the works having been received by different parties with pleasure, and read with interest. Unitarian inactivity in this respect has been a reproachful negligence, which, it is hoped, continued effort in tract distribution will remove for the future. The meeting was addressed by the Rev. J. Montgomery. on the beneficial effects of tract distribution, by the Rev. Peter Wright

of Stannington, and Messrs. T. A. Ward, Hind, Hives, Oates, &c. Thanks were passed to those who had sent in contributions of Tracts for circulation; the Ladies, and the Chairman. A Hymn was sung, and the proceedings closed with prayer by the Rev. P. Wright.

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Sheffield Mutual Improvement Meeting. — A Tuesday evening meeting, in connection with the Sheffield Unitarian Christian Congregation has now been held for some months. The business has usually begun by some Member reading an address on the subject selected for consideration, and the remainder of the time spent in commenting upon it, and in singing and prayer. Amongst the subjects which have occupied the attention of the meetings, have been the following:—"Afflictions are blessings veiled;" "The Resurrection of Christ;" "War;" "The duty of Ministers to win people to God by dwelling on his mercies and goodness, rather than driving them by threatening;" "The adaptation of Religion to man's condition in life;" "The advantages of knowledge." These meetings no doubt will be productive of much good, animating those who attend them to a more diligent discharge of duty, causing, probably, a better attendance at Chapel, and rendering each more anxious for the spread of Unitarian Christianity. It is a charge often brought against those who hold the truth and Scripturality of Unitarian principles that they appear indifferent about their diffusion. In too many instances the charge is true. Apology is pleaded for this lukewarmness, and apathy, by assertions that the nature of belief is immaterial, and anxiety respecting the spread of a particular faith, out of place. Surely this is a pernicious opinion; a fearful barrier to the progress of religious truth. God no doubt will accept the honest and virtuous services of all, be their belief what it may, "He who feareth God and worketh righteousness shall be accepted of Him." But still it must not be a matter of indifference with us what our religious opinions are. No! It is to be feared that he who adopts a faith indiscriminately, thinking any will do, is very liable to fall into the greater error of thinking none whatever will be sufficient. If we believe that ours is the "faith once delivered to the saints," we have no moral right to content ourselves with the assurance that *we* are in possession of it. If we believe that others err, not knowing the Scriptures, we have no right to be satisfied, because we are not in the same state of error. Wherever we find error we must labour to re-

move it, proportioning our labour to its magnitude, and if we believe that we are blessed with right conceptions of God and of his Christ, it is our duty to extend this blessing to others. Why should Unitarian Christians be inactive while other sects are extending their sway? Why should we be useless, in the Gospel vineyard, while other denominations of Christians are bringing many sons and daughters unto righteousness? Shall we fold our arms in indifference when our brethren are perishing from lack of knowledge? When the courts and lanes of our towns abound with people to whom the Bible is a sealed book, and a dead letter; people who know as little of Scripture history, of the Way, the Truth, and the Life as the ignorant Heathen, shall we be mute spectators? Or shall we look on unmoved when we see the multitude worshipping they know not what, and belonging to Sects they know not why, and care not wherefore? When we find Ministers perverting the plainest passages of Scripture, charging God with making man depraved, making him unfit for the discharge of the duties required of him, or for the practice of the precepts of Christ's holy Gospel, representing the Father of mercies as a Being who, no matter how careful his creatures may have been to avoid error, however diligent in the discharge of their duties, however sincere in their devotional exercises, no matter to what extent they may have done justice, loved mercy and walked humbly before him, or visited the fatherless children and widows in their afflictions, yet, if they have unwittingly erred in forming their faith, or have dared to reject a human creed, in consequence of Scriptural inquiry, will punish them with an awful punishment, silence is criminal, and lack of zeal ingratitude and wrong. We say then to Unitarians, bestir yourselves, be up and doing—

> Let those now work who never work'd before,
> And those who ever work'd now work the more.

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Newcastle Christian Fellowship.—The fortnightly Wednesday evening meetings of Members of the Hanover Square Chapel Congregation, the commencement of which was noticed in the *Christian Pilot*, for January, pp. 23, 46, have continued with unbated interest. At the meeting held February 6, Mr. Harris read to the meeting the following Address he had received from the Sunday School Teachers of the Congregation of Stannington, Yorkshire, a Village a few miles from Sheffield:—

Stannington, January 28, 1850.

REVEREND AND DEAR SIR,

It is with the deepest feelings of respect and regard that we venture to address you on this occasion, as Sunday School Teachers connected with the Unitarian Congregation of Stannington; but seeing in your *Christian Pilot*, No. 12, for January, an Address to the Congregation of Newcastle-upon-Tyne, upon the necessity of meeting on the Week-days for mutual instruction and improvement, we beg to inform you that the principle has been acted on in Stannington nearly twelve months. At that time there was a cold feeling existing among the Congregation; they never met to commune with each other. At that time scarcely any one had the confidence to address a meeting, but by perseverance and encouraging each other, that timidity wore off, confidence came to be restored amongst us, and we can now, thank God, comfort and strengthen each other, and cause that kindred love, and unity, and good feeling to spring up in our hearts, to have an interest in each other's spiritual welfare, to show to each other that God is a God of Love, of truth, of mercy, and that Jesus Christ his Son came to this world to bring us nearer to his Father and our Father, to his God and our God, by infusing that spirit of meekness, and love, and kindness, and charity, and good feeling towards each other.

These, Reverend Sir, are some of the principles which we strive to inculcate to each other. Our meetings are always opened by singing and prayer, and reading the Scriptures. Then some one reads the principal portion of the Lectures in your *Pilot*; the Parables of our blessed Lord, and the One Universal Salvation, have been favourite topics of our meetings. Then, each gives his opinion unreservedly; thus we have a fund of information among ourselves both edifying and instructive, to which, before these meetings, we were utter strangers.

We shall be glad to hear that your labours are crowned with success in establishing meetings, not only in your neighbourhood, but in all the Unitarian Congregations in the land. We are quite convinced that unless the Congregations assist their Ministers, they cannot receive that edifying instruction so well, as by holding that sweet communion among themselves. They will feel that kindred love and good fellowship spring up in their souls, so that those that sow and those that reap may rejoice together. We hold our meetings every Sabbath day evening, and on Wednesday evenings. We number very often between sixty and eighty.

We are, Sir, with feelings of deep regard,
Yours respectfully,
THE SUNDAY SCHOOL TEACHERS OF THE STANNINGTON UNITARIAN CONGREGATION.

To the Rev. George Harris.

On the motion of Dr. Hayle, seconded by Mr. Mitchell, it was unanimously resolved to transmit the following letter:—

*To the Sunday School Teachers of the Christian Unitarian Congregation, Stannington, Yorkshire.*

CHRISTIAN FRIENDS,

The Christian Fellowship meeting connected with the Hanover Square Congregation, Newcastle-on-Tyne, have heard with pleasure the interesting letter, addressed by you to their Minister.

They rejoice to learn, you have established a similar agency with theirs, for building up each other in the most holy and benignant Faith, which in common, we hold to be the truth as it is in Christ Jesus; and thereby cementing more closely the bonds of Christian union, amongst those of the same household of faith. It is a pleasing circumstance, that similar wants, in a Town population, and amongst a scattered Rural society, should have led to the adoption of similar means of Christian instruction, and usefulness. From their own personal experience of the Christian benefit such meetings are calculated to produce, they earnestly hope, with you, their multiplication in others of our congregations. They believe them eminently adapted, to nurture the spirit of piety; to excite interest in the well being of different members of the same religious communion; to spread information of the by-past history, and present condition of our religious denomination; to fix more deeply attachment to Christian principles, by imparting greater knowledge of their real foundations and evidences; cherishing Christian zeal and charity; and by uniting every portion of the Congregation, in individual and combined effort to further the improvement and prosperity of the Society, cannot fail to re-act with salutary and Christian efficacy and influence, on all who give their attendance and their aid. They rejoice to learn the success which has attended your labours in this respect. May it increase continually, and be accompanied with that elevating, and benevolent, and sanctifying influence on your own minds and hearts, which it is the main purpose of these meetings to effect. People and Pastor united in Christian fellowship, and endeavour, may hope, through the mercy of God, in Christ Jesus, a blessing from on high.

With Christian greeting, We are your friends and brethren in the common faith, the Members of the Christian Fellowship, Hanover Square Chapel, Newcastle-on-Tyne.

GEORGE HARRIS, Chairman.

Newcastle-on-Tyne, February 6, 1850.

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REMOVALS AND SETTLEMENTS OF MINISTERS.—The Committee of the Newcastle and North of England Unitarian Christian Tract and Missionary Society are happy in announcing that having transmitted a unanimous and cordial invitation to the Rev. Alexander M'Combe, Minister of the Unitarian Congregation, Crediton, Devonshire, formerly of the Methodist New Connexion, to become the Missionary of the important and widespread District comprised in their Association, the invitation has been accepted by Mr. M'Combe, and he will commence his arduous duties on the first Sunday in May by preaching at Sunderland and North Shields.

The Rev. J. Crawford Woods, B.A., from Devonport to Northampton.

The Rev. J. H. Hutton, M.A., Gloucester.

The Rev. S. F. Macdonald, from Shepton, Mallet, and Ashwick, to Diss, Norfolk.

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MARRIAGE.—February 8, 1850, at the Old Meeting, Birmingham, by the Rev. Thomas Bowring, Domestic Missionary, Mr. J. F. Luckett to Mrs. Hughes, both of Birmingham.

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OBITUARY.—Sunday Morning, February 10, 1850, at Eldon Square, Newcastle-on-Tyne, aged 55, Elizabeth, Wife of T. M. Greenhow, Esq. She was the eldest daughter of the late Thomas Martineau, Esq., of Norwich, and connected both by relationship and marriage with a very extended circle, by all of whom she was esteemed and beloved for her Christian excellence of character. Impressed with the love of Christian liberty through ancestral sufferings endured in its behalf, the freedom, mental and spiritual with which the Son of God makes free, was her heritage of rejoicing. The faith in Christ to which it conducted, was a cherished and hallowed conviction. It cheered and brightened all life's pathway, chastening sorrow, and sanctifying joy. Personal improvement it made habitual duty, prompting clear perception of the right, the true, the good; inducing strenuous persevering effort for its onward and upward attainment. Domestic life it rendered sacred, leading to the assiduous and faithful fulfilment of its holy and blessed obligations, the enjoyment of its sainted charities. Maternal privileges with their deep responsibilities and anxieties, were valued and regarded as the gift and appointment of God, the precious and appointed means of training up for His service and glory, those who in their after life should rise up and call her blessed. In the various Institutions connected with the Congregation of which she was a member, she took a lively interest. In public Christian worship she delighted, and on the services of the House of God was a regular and faithful attendant. All that could adorn and render happy the Christian home, elevate and bless humanity, excite interest in efforts to impart education to the ignorant, comfort to the sorrowful, hope to the penitent, pleasure to the young, or consolation to the aged, that faith in Christ, that trust in God, which were her cherished principles of thought and action, were the generating sources of will and purpose in their evolvement. Sickness could not lessen its vitality. Its pains and privations only brought out more vividly, its sustaining power. Its vigour was unfading. It had given its true value to life, for it disclosed the purpose of life, preparation for endless being. It despoiled death of all terror, for it showed it to be the wise and merciful agency of an all-wise and good Father for the translation of His children from earth to heaven. The Christian life had its peaceful and Christian close, and the emphatic testimony borne in the last hours to "*our beautiful Unitarian faith*," which had sustained, gladdened, consoled, purified through all the varied scenes and discipline of existence, was a heartfelt tribute of gratitude to the God and Father, who gave it through Christ Jesus, for the guidance and blessedness of His children in their pilgrimage to the mansions of their Father's house.

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